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HERALD OF MISSION NEWS

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No. 1.

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1897.

OUR VIEWS OF MISSION WORK.

THE FINAL RALLY OF THE CENTURY.*

Rev. F. F. Ellenwood, D. D.

To them that have obtained
Like precious faith with us
Through the righteousness of God
And our Saviour Jesus Christ.

—Anno Domini, 1896.

For nearly nineteen centuries the vast majority of the populations of the globe have waited in vain for the Gospel of redemption which was committed to the Christian Church. It was said most truthfully by the late Earl of Shaftesbury that "the Gospel might have been proclaimed to all nations a dozen times over if the Christian Church had been faithful to her trust." It is appalling to think that sixty generations of the unevangelized heathen world have perished in darkness since our Lord established and commissioned His Church as a living and aggressive force in the world. And of all the generations ours is the most guilty in proportion to its greater opportunities. In some Mission fields it is already demonstrated that by the Spirit of God thousands may be gathered where there have only been hundred or scores. "Let us expect great things from God and attempt great things for God."

No age has compared with the present in the facility with which the populations of distant countries can be reached, or in

the personal safety under which Christ's ambassadors may prosecute their work, or in the approachableness and cordiality of the people, or in the materials ready at hand to convey the message of salvation in an unknown tongue. The heart of India, Africa and China are more rapidly reached than was the center of our own continent a hundred years ago. A whole century of preparation has established the principles, furnished the appliances, and perfected the organization for a movement enlisting the whole Church of Christ.

We earnestly call upon every Christian disciple to re-examine the Word of God and see how every portion of it, from Genesis to Revelation, is instinct with the Spirit of Missions. It is a field book of universal conquest. The redemptory work of Christ, like a bow of heavenly promise, overarches all its sacred records. The "promised seed of the woman" at the beginning appears again in its closing Revelation as the "Lamb slain from the foundation of the world." Its Alpha and Omega include the whole alphabet of redemption. All prophecy and all types point to the one sacrifice offered once for all, with a reversionary as well as prospective efficacy, and embracing the ages. The promise to Abraham, that in him should all nations be blessed, found its counterpart in John's vision of the redeemed "of all nations, and kindreds, and

*A letter addressed to Protestant Christians in the United States and Canada.

people, and tongues, standing before the throne and before the Lamb." The Gospel of Christ, even as proclaimed in the Old Testament, was not for any one age or for any one race. In the Councils of Eternity it was said to the world's Messiah, "It is a light thing that Thou shouldst be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth."

Not only is Christ the divine intercessor now, but He has always interceded. An eternal covenant is based upon His plea: "Thou art My Son; this day have I begotten Thee. *Ask of Me*, and I shall give Thee the heathen for Thine inheritance and the uttermost parts of the earth for Thy possession." The decrees of God make the conversion of the world as certain as His throne! The Gospels are simply a history of divine fulfillments; the Acts of the Apostles are a continuous missionary record; the Epistles are missionary letters addressed to infant churches, and John, in his prophetic vision, anticipating the final triumph of the Gospel, declares, "The kingdoms of this world *are* become the kingdoms of our Lord and of His Christ."

But the most striking bond which identifies the work of Missions with redemption is seen in the divine commission of the Apostle to the Gentiles. The commission given to Paul (Acts xxvi. 18) followed almost the exact terms of Christ's own commission recorded in Isaiah xlii. 6, 7, and lxi. 1. In the synagogue of Nazareth Christ read these prophetic words as the credentials of His great mission to an apostate world. The word of God assures

the work of God. All power is pledged to this triumph. All wisdom is concentrated on this problem. If, therefore, the Scriptural foundation of Missions has been more or less overlooked, while this great cause has been looked upon as only a development of nineteenth century enterprise; if our inspiration has been drawn mainly from heroic examples of self-sacrifice or of distinguished success, let us repent of our error and turn back to the Word of God for its divine prompting and its promise of omnipotent help.

The command of our Lord to publish the Gospel to all the world is clear and explicit, and admits of no compromise. His great commission was given on four different occasions and in four different forms. First: To His chosen band in the mountains of Galilee came His comprehensive command, "Go teach all nations." Second: On the Mount of Olives, immediately before His ascension, He demonstrated to His Church the symmetry and proportions of her great mission to the nearer, the more distant, and the most distant fields alike, and all to be undertaken together. Third: Near Damascus He gave a commission which showed, not to Paul only, but to the whole Church, that her errand to the Gentiles is not merely that of a higher cultus, or a better civilization, but a veritable deliverance from darkness unto light, and from the power of Satan unto God. Fourth: His command was given to Paul in a vision of the night, when not a real Macedonian, but the risen Christ summoned His apostle to a wider sphere among the world conquering races of pagan Europe.

We desire in love for our blessed Lord, and for all who have named His name, to

call attention, by way of encouragement, to the essential unity of the Church with respect to those fundamental doctrines upon which the missionary work is made to rest. In minor things we differ. We are called by different names; we have different rubrics as to church order, and it may not be altogether a misfortune that the churches of Protestant Christendom are organized by cohorts, so long as they recognize themselves as one army, marching under one Captain. But while we are called to surrender nothing that is a matter of sincere conviction, we may emphasize those more essential points in which we are one, and thus greatly increase our efficiency in the common effort to evangelize the world.

There is need in this age, and in the present strife and tumult of religious thought, that we join hands with respect to the great truths in which we are agreed, namely, the fact that men are ruined by sin and are in perishing need of salvation; that Jesus is the all-sufficient Saviour and the only name given under Heaven among men whereby we must be saved; that the omnipotent power of the Holy Ghost is indispensable in transforming the hearts and lives of men; that salvation is by faith in Christ, and that in order to extend that faith it is necessary to "go into all the world and preach the Gospel to every creature"; that every church should be a missionary church, and that every Christian believer should, according to his means, become directly or indirectly an ambassador of God to the perishing. On all these points we are united; what remains is to actualize and illustrate our common profession.

We are a great host representing all the

Protestant evangelical denominations. We stand together against all those errors which would deny the Divinity of Christ and dispense with a vicarious atonement; which would explain away the personality and office work of the Holy Ghost; which would weaken the authority of the Word of God; which would teach the perfectibility of human nature without divine aid; which would deny the universality of the religion of Jesus Christ, and virtually re-mand it to a place among the ethnic faiths; which would regard Christian experience as a development from naturalistic elements and not the work of a regenerating grace; which would proclaim a mere gospel of humanity and a universal brotherhood without the headship of Christ; which would rest in a charity of practical indifference and regard the great work of evangelizing non-Christian nations as an impertinent intrusion. Let us never forget that resistless logic of Christianity which makes the work of Missions essential to our home theology, which must insist that if Christ be not necessary as the Saviour of all men He cannot, by the terms of His Gospel, be necessary to any.

Possibly many in the Church of Christ are disheartened by those obstacles which arise in connection with the Mission work. But have not obstacles appeared in every stage of the Christian conquest? What discouragements confronted the labors of the Apostolic Church, whose greatest successes were wrested from the persecutions which scattered abroad the disciples as chaff before the wind, but which, under God, proved rather a seed-sowing of the truth far and near. How were the churches of the first three centuries overwhelmed by heathen persecution!

We meet obstacles in the restrictive measures of non-Christian governments; in the false philosophies of proud old systems; in the disturbing influences of false representatives of our own Christian land in all heathen marts; in the corrupting contact of pernicious commerce in opium, or whisky, or firearms; in the prevalence of western vices, where only truth and righteousness should be disseminated; in the overreaching of more powerful nations against the weaker tribes and races; in unjust legislation and the abrogation of solemn treaties; in the efforts of infidelity to thwart the teachings of the truth wherever missionaries have proclaimed it.

But what are all these obstacles compared with those which have appeared again and again in the history of the Church? What have we to compare with the overthrow of the sainted Augustine and his North African Churches by Vandal incursions? If all our difficulties and discouragements were summed up together, they would not equal the Huguenot massacres and exiles, and yet that fierce persecution sent Christian colonists to many lands. In the British Isles, from which we have sprung, Christianity was once well-nigh extirpated by our own savage ancestors. And again, in the eighth and ninth centuries, when missionary zeal and labor had re-established the truth, it was almost overwhelmed by the incursions of the Norsemen, and the religious institutions that had been established around the coast of Ireland and Scotland were swept as with the besom of destruction; yet what hath God wrought in and through the British Isles? Shall we then in this age, with all the power that God has placed at our disposal, be discouraged and lose faith or relax effort on

account of the difficulties that arise in our path? If the truth be told, one obstacle now outweighs all others; it is found, not in outside oppositions, but in the worldliness and apathy of the Church herself. If she were to rise up to the full measure of her power, all the opposing forces of earth and hell could not resist her triumphant march.

There is no sublimer story in human history than that which sketches the majestic march of the Christian faith from Jerusalem and Judea to Arabia, Egypt and Africa, to Asia Minor, Greece and Italy, and through the whole Roman Empire; and thence northward and westward, till French and Spaniards, English and Germans, Scandinavians and Slavonians were enlightened, and modern Europe was won; and thence across the ocean to the New World; and from the Old World and the New to all the East and South, among the mighty pagan peoples of Asia and Africa, and the islands of the sea. And in this march the Church has simply been fulfilling the great prophecies and realizing the grand promises of Scripture. The foreign missionary work of our day represents the later stages of this world-wide movement, and is as clearly under the inspiration and leadership of Jesus Christ as the work of Paul in Asia, and of James in Palestine.

Nothing in all the Christian era has given a greater proof of God's favor and blessing than the success of this closing century. In the first hundred years after Christ's ascension only about five hundred thousand nominal Christians received the faith. During the one hundred years of modern Missions over three millions have accepted Christianity as the true religion, and have been converted from their ances-

tral errors to the faith as it is in Jesus Christ.

The conversion of the Sandwich Islands, the New Hebrides, the Fiji Islands, the Georgia and Friendly Island, Australia, and many other islands of the sea, affords the clearest evidence of God's favor. They are standing miracles of blessing and success. The annual average of conversion in Africa is 17,000 souls. Fifty years ago there were but six Protestant Christians and two native helpers in China; now there are 50,000 communicants, 1,700 native helpers, and 18,000 youths in Christian schools. Japan has 35,000 professing Christians, won in twenty-two years.

Parts of India are experiencing a Pentecostal outpouring. In the past three years 60,000 heathen have turned from their idols to Jesus Christ, and been baptized in the Missions of the Methodist Episcopal Church. The North India Conference has more Sabbath-school scholars than any Conference of that Church in the United States. The great work of the Baptist Missions in Telegu during the past fifteen years, shows the blessing of a wonder-working God.

The Bible as a whole, or in portions, has been translated into more than three hundred different languages or dialects—much the larger part of this work having been done by missionaries—so that probably four-fifths of the unevangelized population of the world may read or hear, in their own tongue, the inspired Word of God.

But the great work is but just begun. It is only a score of years since Livingstone ended his adventurous life-service on his knees near Lake Bangueola, and laid the evangelization of Africa upon the heart of the Christian world. Then Mission

Stations were numerous on the coast, but there were scarcely half a dozen in the interior. During this brief interval Christian missionaries have pressed toward the interior of the continent from the north and the south, from the east and from the west; and still the doors of opportunity open more rapidly than the Christian nations can enter them.

We beg leave to present in briefest form some of the obligations that have been laid upon us who live in this age of the world.

First. The command of our blessed Master, accompanied by His own Divine example of sacrifice for the salvation of men.

Second. Our obligation to those early missionaries who bore the Gospel to our ancestors, who, long after New Testament times, were in the depths of barbarism.

Third. Our indebtedness to those missionaries and missionary settlers who bore the Gospel to this continent, and planted those religious institutions whose beneficent influence we have enjoyed from our childhood. Freely have we received; let us freely give.

Fourth. The duty which rests upon us to follow up the noble work of the pioneers of modern Missions who lived down the opposition of a worldly Christian sentiment at home, and overcame heathen prejudice abroad; who translated the Word of God into hundreds of languages, and laid the foundations for us to build upon; many of whom sealed their labors with their lives in fields where there is now free access.

Fifth. We owe a debt to those who more recently have gone from our own communities and churches, and from our own circles of kindred, and who now in the heat

and burden of the day demand our sympathy, our prayers, and our support. To follow up the work of all these is now easy. We have the opportunity, the facilities, and the means. How can we excuse ourselves if we selfishly squander our lives and our possessions, and die with this accumulated duty unfulfilled?

There is need just now for union in Missions as a matter of common defense. It is an age which through various forms of literature boldly challenges the supreme claims of Christianity—its teachings and its work. The cause of Foreign Missions is especially liable to assailment, as it is far off, and therefore may more safely be made the subject of ignorant ridicule. It may be impossible to convince the outside world that such representations are erroneous; but the whole membership of the churches should be made intelligent, to the end that they “may be steadfast, unmovable, alway abounding in the work of the Lord.”

The Protestant Christians of America now number several millions. They are among the most intelligent of all classes of our citizens. They are moved by the highest principles, and their common efforts for the evangelization and uplifting of all mankind is the very noblest and most inspiring of human enterprises. They have more than an average degree of wealth and influence, and if that influence could be subsidized by a general and complete co-opera-

tion, there is no other force in the world that could successfully resist it. If by their common belief and teachings, their harmony of plans and methods, their union in such forms of appeal or published facts and statements as shall instruct and inspire public sentiment, these great masses of Christian believers can be led to act as one united body, there will be presented a spectacle of Christian union, and a volume of moral earnestness and power, which will impress the nation and the world with the divine reality of the Gospel.

We are now in the last decade of the Nineteenth Century. We call upon all who love the Lord Jesus Christ to pray with all earnestness that these may be years of special harvest. In some Mission fields it is already demonstrated that, by the Spirit of God, thousands may be gathered where there have been only hundreds or scores. By true Christian comity, as between all our different organizations, by economy of resources, by more and more of the spirit of fraternal counsel and co-operation, we pledge ourselves, as official administrators of the work of Missions, to do our part as God shall give us wisdom and strength. And with this pledge we call upon all who have influence to join with us in an effort to awaken the whole Church in the United States and Canada to a sense of the unprecedented opportunity that is now before it.

Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one, as Thou, Father, art in Me and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me,

—Prayer of Jesus Christ.

ITEMS OF MISSIONARY INTELLIGENCE.**ABROAD.**

LATAKIA, SYRIA.—The Lord's Supper was administered in Latakia, Sabbath, Nov. 29th. The services were well attended. Two pupils from the Boarding School and M. Saleem Haddad's daughter Remza were received into the fellowship of the Church. The reports from Tartos are still encouraging.

SUADIA, SYRIA.—Miss Cunningham, writing under date Dec. 15, 1896, says that the schools are in rather better condition than usual at this time of the year. "Perhaps," she writes, "the greatest hindrance to the Gospel in this field is the drunkenness of the people. Arack costs little and is used freely by all. As they say, 'It is the coffee of our country, and it would be a shame not to pass it.' Formerly only the men drank it, but now it is used by women and even little children."

ALEXANDRETTA, SYRIA.—Dr. Wm. M. Moore, of Cyprus, was detained at this port a day or two on his way home from Antioch, where he had been during the last illness of Mrs. Martin, who passed away, as our readers already know, early in the morning of Saturday, Dec. 25th, and about half an hour after noon of the same day was laid to rest beside her little boy, in a sacred enclosure behind the Mission building. Speaking of her removal, Dr. Moore says: "It will be a great loss to the Mission. During our short acquaintance we had learned to love her as a dear sister in Christ." Then he goes on to tell of some things he saw in the town. "Just across the street from the hotel," he writes, "are

fifteen little Armenian girls whose parents were killed in one of the massacres. They are beautiful children, from four to twelve years of age, on the way to Smyrna. My heart ached when I looked at them. It is bad enough for little girls to be left alone in America, but to be left without father or mother in a country like Turkey is sad in the extreme. . . . I was in a shop to-day and had a talk with a young man on religion, and found that he had a fair knowledge of the truth. I think this is a field that should be occupied. Many Protestants come here for work."

MERSINA, ASIA MINOR.—A letter from Miss Jennie B. Dodds, dated Dec. 18th, contains some items of interest. Our senior missionary, Dr. Metheny, is fairly well for him. His strength is greatly reduced, but he comes downstairs nearly every day, and is busy making his plans for returning home in the spring. Dr. S. A. S. Metheny is still in Constantinople, where he went some weeks ago to secure his Turkish diploma.

"There are now," Miss Dodds writes, "thirty-three pupils in the girls' school and forty in the boys'. Many sad cases, the result of the recent massacres, are brought to our notice. Orphan children are being sent from the interior and left in Adana, with no homes, friends, or anything else. A little boy and girl were left at our door last evening, whose parents and friends had all been killed. It would appeal to the heart of anyone to see them cling to each other. I directed the teacher to take the boy down to the boys' school,

and the sister says: 'Oh! where are you going to send my brother?' I sent her with them to see, and she came back satisfied. Miss Sterrett and I are willing to take these little ones in and care for them, but the question with us is whether we will be sustained in doing so. These children are to be taught and trained for Christ. They are brought to our doors. It is very hard, and I do not believe it is right, to turn them away. They are utterly destitute, and must starve in the streets if not cared for. It is true it will add to our cares during the summer, but we have given ourselves to this work, and God is certainly directing us. Any orphan girls who were taken into the school when small, and had to remain here the entire year, have always united with the Church, and, I think, without an exception, are living Christian lives in whatever place they are now. Zahra and Sophia have stood out against beating and imprisonment, and are now banished to Constantinople, and, the last word we had from them, they are still true to Christ. They told Sophia they would torture her if she did not turn Moslem. Her answer was: 'You may kill me, but I will stay in the Christian religion.' The past seems to justify us in taking in these orphans, but still we would like to know just what the Board has to say in the matter. Miss Sterrett and I have the work and the responsibility—can we have the money?"

CYPRUS.—Good news comes regularly from the island. On Monday, Nov. 30th, Rev. Henry Easson opened a school for the children of the Armenian refugees. There were twenty pupils, and surely everyone will join our missionary in his earnest desire that the school may be of lasting

benefit to the children, and the means of drawing their parents to the Church. Mr. Easson is making good use, too, of his lantern. Occasionally on a week evening he gives an illustrated lecture on some Bible character or theme. His plan is to show the audience a few places of interest as a prelude. For instance, on Wednesday, 9th of Dec., he took them to London for about twenty minutes, and then spent an hour in the study of the life of David. He explained each picture first in English, an Armenian translating what he said into that language, and then he explained it in Arabic, Daoud translating into Greek. In this way the English, Armenians, Arabs, and Greeks all got something. There were about 150 present, and all went away pleased and, let us hope, profited.

Mr. Easson is also busy at the Greek. Licentiate Daoud is the teacher, and spends two hours with him every afternoon. As a part of his study, he is at present engaged in preparing a metrical version of the Psalms for use in the Greek service. In the forenoon Daoud gives Dr. Moore a lesson in Greek, and assists him at his clinics. The rest of the day is at his own disposal and is devoted to making preparation for the Sabbath, when he has to preach one sermon in Greek and another either in Arabic or Turkish.

Writing on Dec. 30th, Mr. Easson says: We have three regular preaching services every Sabbath, and sometimes four. I had at the Armenian service last Sabbath an audience of fifty-five, and Daoud had seventeen at the Arabic service. There were twenty-seven pupils and six teachers in the Sabbath school. During the different services quite a number of Greeks came in and remained awhile and then went away.

They seem to be getting over their fear, and we hope soon to have a regular Greek service. There were thirty-seven at the English preaching at 4 p. m.

NEW HEBRIDES.—Through the kindness of Dr. J. G. Paton we are able to give our readers the following reliable statistics of missionary work in this interesting field for the year 1895 :

There are now 22 European missionaries and five lay helpers engaged in the work.

271 native teachers.

9,587 attending day schools.

2,082 church members.

1,120 renounced idolatry and placed themselves under Christian teaching.

420 adults were baptized and admitted into church membership.

296 are candidates for baptism, etc.

148 marriages were solemnized among the Christians.

16 couples volunteered for foreign work.

200 in ten months on one island were baptized.

72 adults were baptized in one day on one island.

200 more on the same island are candidates for baptism.

200 of the young men and women from the same island are on the Queensland sugar plantations, many of them the most likely scholars for teachers.

£135 is raised by the natives of one island in support of its own teachers.

£40 on several islands has been given for books.

£8 11s. 8d. after one communion was given by 186 church members, and the adherents gave £1 5s. 9d.

£548 was given for general Mission work.

£2,451 8s. 1d. was paid last year for our unsatisfactory trading ship service, and at the same rates it would this year have been quite £3,000. But we now have the "Dayspring."

Six new missionaries and four lay helpers have been added to our staff since May, 1895.

In a letter to a friend, Rev. J. W. McKenzie, of Erakor, Efate, writes :

"I have had much encouragement since you last heard from me. Eighty-nine have renounced heathenism, and now there are less than twelve heathens in my district. Most of those who came in this year belong to a small island—Meli—where, in years gone by, they were exceedingly hostile. The change which the Gospel has wrought at that village is simply marvelous; on several occasions my life was in danger, but now they seem as if they could not do enough for me. To see those people in their grass school-church, already twice enlarged and still too small, all nicely clothed, so different looking from the days when painted and feathered; and to hear them sing so heartily, praising that Name which is above every name, was enough to gladden any missionary's heart, and abundantly reward him for many long years of toil and discouragement. We have now fourteen church members in that island.

"At Erakor, at the communion in July, we had the finest gathering ever seen here. Our church was crowded, and about a hundred had to remain outside. We have over 200 church members, and nearly all of them took their seats at the Lord's Table. Twenty-one sat down for the first time."

INDIA.—The Conveners of the Irish Presbyterian Foreign Missions give this summary of the work of the present year : We have fifteen missionaries at present in the field, one of them having been appointed during the year ; and if we add the three missionaries of the Jungle Tribes Mission, and fourteen lady missionaries, our Indian Mission staff numbers 32. Returns for 1896 have not yet, of course, been received, but in two of our stations—Anand and Borsad—fifty adults were baptized during the first ten months of the year. In another station two brothers, sons of a man who holds a good position in a mill in the town, were recently baptized. The elder, nineteen years old, was found to have an intelligent knowledge of the Gospel, which he had received when a boy in one of our Mission schools ; and he had taught his younger brother, and taught him well.

The work of preparing native students for the ministry goes on steadily. At the recent examination in the Stevenson College, six fourth-year and seven third-year students passed, while there are eight new candidates ready for admission. These are but specimen facts. The teaching of the young, the preaching of the Gospel far and near, the printing and circulating of Christian literature, and all the other branches of our Mission work have been carried on during the year as earnestly as ever.

CHINA.—The missionaries of the Presbyterian Church of Canada, located at Chang-te, Honan, have been rejoicing over a remarkable religious awakening. Mr. Goforth writes: "During the last five weeks we have had such a number of men coming day by day that we have kept up constantly preaching, on an average of eight hours a

day. Wang, the converted gambler and opium-smoker, helps me. I am just giving him his board. We talk by turns, never leaving the guest room without some one to preach from morning till night. The men keep coming in increasing numbers. I noticed once to-day when preaching that the guest room was filled, while others were listening outside the door and windows. Almost every time we speak men seem to be brought under conviction. Men will sit a whole half day at a time listening. Some seem to get so much interested that they seem to forget that they have miles to go home after sundown. Interested ones come again and again. Each evening, when almost tired out, we have to turn men away, and tell them to come the next day. God's time to favor the people of this city and surrounding villages has come. O that we may walk humbly before Him, for we have never seen His power in this wise before!"
—*Regions Beyond.*

AFRICA.—The present situation of the English Church Missionary Society's Mission in Uganda, Africa, is thus summarized: "One hundred thousand souls brought into close contact with the Gospel, 200 buildings for worship raised by native Christians, 200 evangelists and teachers entirely supported by the native Church, 10,000 copies of the New Testament in circulation, 6,000 souls eagerly seeking daily instruction, and the power of God shown in changed lives ; all this in the center of the thickest spiritual darkness in the world."

CENTRAL AFRICA.—Very cheering news of progress have been received from Nyassaland Livingstonia Mission up to the end of July. Dr. Elmslie, working among the Ngoni on the uplands to the west of the

lake, reports 17 schools with above 1,000 scholars in daily attendance, of whom many are young men of from 18 to 30 years of age. Many of these come forward through other classes as candidates for baptism. The number of those able to read the Word of God is steadily growing. There are about 1,000 copies of the Bible, New Testament and Gospels in use among the villages, and the results from that are incalculable. Every copy has been bought with labor, produce or money. If a man has anything to spend on literature he prefers a Gospel or a New Testament. Some young women have lately taken a stand refusing to be joined in marriage to polygamists; and a number of men, among them two members of the royal family, have given up their polygamous connections. There was great indignation among the old men when these young men took this stand for Christ, and great was the persecution they had to submit to. But the old men have not the power they had a few years ago. There is no question that the tide has fully set in towards the triumph of the Gospel. Equally cheering is the report of Dr. Kerr-Cross from Karongas, the important station at the north end of the lake. He says: "Last half year, from January to June, has been the most successful it has ever been my lot to engage in. Ever since the downfall of Ulozi and Kopahopa in December last, the Waukonde people have been advancing as by leaps—waking up to a new life. There have been 9 schools open daily, with 40 teachers, and an average attendance for the last month of 1,256, some of whom are all the men they will ever be, and one is a chief. Had I teachers I might easily double the number of scholars."—*Missionary Record.*

AT HOME.

BROOKLAND, PA.—Secretary's report of the Ladies' Missionary Society of Brookland for the year 1896: Our society has passed another year's work and experience which we think has been profitable to all its members. We have experienced both the sunshine and the cloud; but while sickness and death have entered some of our homes during the year that is gone, none of our members have been called away from earth. The providences that have come to our homes have served to bind us more closely in mutual love and sympathies, and remind us that we are to work diligently while it is called to-day. We have at present fifteen active, paying members in our society.

At our meetings during the past year there has been an average attendance of six. We have during the last year held eight regular meetings and two called meetings. The meetings of the society have been full of interest.

In addition to our devotional exercises, through which we have been strengthened for the other duties of the Master's service, a prominent feature of our meetings has been the discussion of special subjects. Some member of the society is appointed at each meeting to prepare a paper on some phase of Christian work to be read at the next meeting. These papers have been very interesting and instructive. Such topics as the following have been discussed: "The Spirit of Contentment," "Our Personal Service," "Active Benevolence," "Missionary Progress," "What is a Missionary?" Our meetings have been held in the homes of our members, each one having an equal share of the meetings of the year.

A number of interesting letters have been received from the different Mission fields and read before the society.

The officers of our society are:

President—Mrs. S. S. Armstrong.

Vice-President—Mrs. J. F. Steele.

Secretary—Mrs. J. B. McIsaac.

Cor. Sec.—Miss Anna V. Armstrong.

Treasurer—Miss Jennie Walker.

The contributions of the society for the year 1896 were:

For the Indian Mission.....	\$14.00
“ “ Southern “	10.00
“ “ Domestic “	5.25
“ “ Foreign “	7.00
“ “ Jewish “	7.00
For Armenian family in Beaver Falls	6.00
For Telgie Ibrahim's vacation expenses.....	2.00

Total contributions of Brookland Society.....	\$51.25
Contributions of Manchester Branch of the society to different Missions, through Mrs. John Copeland, Treas.....	16.65

Total for L. M. S. of Brookland and Manchester Cong.....\$67.90
 MRS. J. B. McISAAC, *Sec.*
 MISS JENNIE WALKER, *Treas.*

NEW CONCORD, OHIO.—The Report of the L. M. S. of the R. P. Congregation for the year 1896: In presenting our report today, we desire to acknowledge the kindness of our Heavenly Father in not permitting death to claim any of our members during the year. We have, however, to record the death of two aged members of the congregation, Mrs. Peoples and Mrs. Thompson, who, although not belonging to our society, were interested in our work, and often aided us by their prayers and contributions. Two others, Mrs. Faris and Mrs. J. F. Wilson, have moved to other congregations,

and are assisting in the work in these places. We have at present twenty-nine members enrolled, and have held twelve meetings during the year, with an average attendance of twelve. These meetings have all been harmonious, and, we hope, profitable to ourselves and the means of helping to carry out the great commission. At one of our meetings we were addressed by Mrs. J. R. W. Stevenson and Miss Joanna Speer. We have also been stimulated by letters which we have received from the missionaries and others. While we realize that we have not done much, perhaps not as much as we might have done, yet we rejoice that we are counted worthy to do anything in the Master's service.

MRS. SUE SPEER, *Sec.*

TREASURER'S REPORT:

RECEIPTS:

From former Treasurer.....	\$ 4.49
Fees	35.00
Donations.....	2.30
Total.....	\$41.79

DISBURSEMENTS:

Topeka Church.....	\$ 5.00
Indian Mission Building.....	8.00
To help pay expenses of Telgie Ibrahim.....	1.00
Towards payment of church debt..	10.00
Material to make comforts for Indian Mission.....	5.00
Pavement in front of church.....	5.00
In aid of Topeka Church.....	2.00
Post office orders27

Total.....\$36.27
 Balance in Treas. ... \$5.52

We also sent a barrel of goods to Indian Mission valued at \$17.00, \$5.00 of which were taken out of treasury, the rest being donated by members of society and others.

MISS MARY SPEER, *Treas.*

MONOGRAPHS.

FRANK PATON ON TANNA.

These rough notes are intended to keep any who are interested, in touch with our work among the natives of West Tanna. *Lenuckle* is the name of the boat landing at which the Mission is established, and it is the central landing for all the West.

On Monday, 15th June, 1896, at 6 A. M., the "Dayspring" cast anchor off Lenuckle. It was a lovely, calm day, and the work of landing our stuff began at once. Mr. Worthington, who has a plantation here, very kindly gave us the use of one of his cobra stores, and allowed us to pitch our tents on his cleared ground. This was a great boon to us, as was also the use of a shed for kitchen and dining-room. My father and brother, Mr. and Mrs. Smail, Dr. and Mrs. Sandilands, Mr. M'Kenzie and Mr. Gibson worked untiringly to get our camp into good order before the vessel left. It took two and a half days to get everything landed.

On Wednesday we had our last dinner together on board, and then we of Lenuckle pulled for shore, while the "Dayspring" steered south for Port Resolution. Cheer after cheer was given and replied to, while Jack, one of the "Dayspring's" American boat's crew, climbed to the end of the bowsprit and waved as far as we could see him. We did not speak much for the rest of that pull, for missionaries are human! We were now cut off from all human aid, face to face with our great life-work, and the awe of it came over us. But beneath us we felt the everlasting arms, and so we were not afraid.

Just as the "Dayspring" left, H. M. S.

"Royalist" dropped anchor, and Captain Raison came ashore for an hour or two. His visit was very opportune and greatly impressed the natives, who have a great respect for men-of-war. The Captain was very pleasant. I believe he will do good work in the New Hebrides.

The rest of that day we spent putting our camp in order. It consisted of two tents and a shed, which we walled in with iron. Clara and I occupied the one tent, and Mr. M'Kenzie and Lyall the other, while the teachers camped in the shed. By nightfall we were very snug and comfortable in our new quarters. How earnestly we prayed that night that God would be with us to bless us in the great work to which He had called us, only those who have been in similar circumstances know.

The next few days were spent in clearing a site for the house. This proved a very difficult matter, for the undergrowth was so thick and so interlaced with creepers that each tree had not only to be cut from the ground, but also from the trees around it. From daylight to dark axe, saw and knife were plied unceasingly, until at last we had a small site cleared. Then we sought for stones for a foundation, but being disappointed in this, we had to content ourselves with stumps. Over ninety stumps were required. Fortunately, we had the skilled help of Mr. M'Kenzie, so the work of building went on satisfactorily.

On Tuesday morning, the 30th June, we got the last stump in and all the foundation plates laid. Clara drove the last nail home, while I took a photo of the scene.

We were heartily glad now to begin really to build and to see the house growing up around us. Besides, our hands were blistered and our backs were sore with cutting stumps and digging holes.

Since that day the building has gone on steadily. Mr. M'Kenzie's help was invaluable. We missed him sorely when he went North, after being seven weeks with us.

Wednesday, 29th July, was a red letter day, as on that day we said good-bye to tent life and moved into our new mission-house. Tent life is very comfortable for a time, but when rain comes it is miserable, and six weeks of it is quite enough in the tropics. There were just two rooms habitable, but we rigged up a temporary dining-room and kitchen. That night around the family altar we consecrated ourselves anew to the great work, and dedicated to God the mission-house into which we had entered. It was a very solemn time and our hearts were full. While we were building we had a party of Tanna-men clearing our ground. At first "man-Tanna" showed a marked disposition to "strike" for higher wages, and we looked forward to rather a lively time with them. Ten-pence a day is the recognized Tanna wage for labor. But man-Tanna is very enterprising, and on the principle of "nothing venture, nothing win," struck for one shilling or more per day. Now, the average day's work here is not worth even ten-pence, so we were firm and told them they could go home if they were not satisfied. The strike at once ended and they all went contentedly to work at the usual wage. At first the workers used to saunter down at 9 A. M., and slip away at 3 P. M. with a long spell at dinner time. But we soon established new regulations. A crowbar

hung up by one end served as a bell, and we rang them on at 8 A. M. and off at 4 P. M., and gave them about an hour for dinner. They soon dropped into the new order of things and we had no more trouble. A kindly firmness never failed in our dealings with them. We also had a roll-book, which greatly impressed them and kept them up to the work. Some of them had been to Queensland and were continually quoting Queensland prices, till one day it was suggested that we should put them upon Queensland hours and regulations—that cured them! Queensland has never been mentioned since. We found no difficulty in getting men to work. In fact, we could not engage nearly all who wanted to work.

Tom, who was foreman of our gang, is a most interesting man—one of the most pathetic figures I have known. He is an underchief, and long ago he came under gospel influences, but only so far as to make him long for more light. Once Mr. Gray crossed over from Weasisi, and Tom built a hut for him in the hope that he would come back. He bought a bell and tried to teach his fellows all he knew. Though outwardly a naked savage, inwardly his soul is stirring and striving after God. Tom knew "Jesus Loves Me," and he sang it till some of his tribe picked it up, and it is the only English some of them know. There is a yearning, unsatisfied look in his eyes that always goes to my heart. He tries hard to influence his village in our favor, and he is quite sad and downcast when he can't get them to come to service. One day he said to me earnestly: "Me plenty sorry they no come. Me speak plenty. Me take picanini by the hand and bring them close up, but

they fright and run away. Me like Jesus; me plenty sorry." Good-hearted, groping Tom! May the Holy Spirit soon lead him to God. The native teachers have now completed their house. It is a fine specimen of native workmanship, and consists of three rooms, a dining-room and two bedrooms. The walls are built of reeds and grass, and the roof is thatched with sugar-cane leaf. The women plaited the thatch while the men put it on.

Nearly every day great crowds of natives come down to see us building. Many are the exclamations of wonder, "awe-tate" being one of the most common. Often a whole tribe will come down at a time, with all their women and children, and some of their dogs and piggies. After expressing their wonder, the women go down to the "salt water" and wash their mats and fill their bottles at the "springs," while the men squat around and watch us. The men always carry loaded rifles, many of them ready cocked. Both men and women paint their faces horribly, white, red, black, yellow, green being mingled freely on the same face.

Much time has been taken up almost every day buying yam, tara, bananas, eggs, fowls, lemons, oranges, etc. At first they all demanded money and plenty of it, now they rarely ask for money and gladly take cloth, etc. Clara takes special charge of the barter department, and gets on with it far better than I can. So the natives seem to think, too, for one day a native waited half an hour rather than barter with me. "No, me wait Missis; she savey." Sometimes the natives bring money for things, but we always refuse to sell anything for money, as we wish to have nothing to do with trading. One day

a man brought a fowl and demanded two shillings, which he said he could get for it in Queensland, so Clara suggested that he should take a walk to Queensland and sell it there. He grinned and dropped Queensland quotations.

Much of our time has also been taken up with medical work. Even in our own camp we have had some doctoring to do. One of our teachers had fever and the other bronchitis, while Mr. M'Kenzie also had a touch of fever. Among the Tannese we have had ulcers to dress and ills and aches of all kinds to attend to daily. It is generally very difficult to get at the symptoms and history. Often I call a teacher to the rescue—an animated conversation proceeds between teacher and patient. In great hopes I ask the result. "She sick," is the laconic reply. Then I ask how long she has been ill. Another long conversation is carried on and the final result is, "Long time," or "No long time, close up." We have had a great variety of cases, some favorable and some otherwise. It is so difficult to get the natives to carry out instructions. They will not take even proper care. For example, one day I found one of my patients who had severe inflammation of the lungs lying outside in the rain with only a cocoonut leaf above him. It is hard enough to battle against the disease, but when you have such utter carelessness it is doubly hard. In this case I gave the man's wife turpentine and oil to rub on, but found that it was not being done, so I had to tramp to the village every morning before breakfast and rub it on myself. He is now getting well and appears grateful—a rare thing on Tanna. Both he and his wife have been in Queensland and speak English very fairly. Some-

times his parting salutation is, "God bless you, boss!" There have been several deaths recently, and these have, of course, been attributed to "poison." This belief in poison is one of the curses of Tanna. When a man takes ill he immediately gives way to the belief that some one has poisoned him by sorcery, and makes up his mind that he is dying. This is one of the great mountains that have to be removed. It is responsible for many other evils.

As to the directly spiritual part of our work—what can one do through pigeon English? However, we have tried to reach them as far as we can through that medium. The first Sabbath we stayed at the camp, as we expected some of the people down. Our first congregation consisted of one man, two women and a girl. Tom was the man, and one of the women was his wife. They listened very attentively, though only Tom could understand a word of English. They were intensely interested in some beautiful pictures which I showed them. It made us sad not to be able to talk to them in their own language. No one else came near us, as they were afraid, but we spoke to some men whom we saw along the shore. In the afternoon we held an English service among ourselves, and in this the Worthingtons joined us. I felt sad that so few people came near us, so the next Sabbath I determined to go to them.

So on our second Sabbath four of us set out for Tom's village. I had told Tom beforehand of our intention, and he had answered, "Very good you tell me one man, suppose you tell altogether man he run away—he fright." Thus we surprised all but Tom when we reached the village after a good half hour's climb. Those

whom we saw were very friendly, and about a dozen gathered round us. Some of the people watched us from afar, and here and there we could see a painted face peering at us through the bush. We showed some of our Sabbath school pictures, which greatly delighted them. Tom was rather downcast that so few turned up, and he said apologetically, "Altogether man he fright, he no savey. Bye and bye he savey—he no fright." Tom was right. When we again visited that village some weeks later over fifty people gathered round us for service, and there was no sign of fear or distrust. Tom was beaming. "I think altogether man he no fright now." We also were greatly encouraged. Our next round was along a track leading up the hills to the south of Tom's village. Tonsi was our guide this time. At the first village we found a man who agreed to guide us to the next. I said, "Hot day, to-day," and he replied, "Yes, it is very warm to-day." I was surprised at the purity of his accent and said, "Hullo, you have been in Queensland," to which he answered: "Oh, yes; I have been there a long time." Lomai is his name, and he was in Queensland for thirteen years. He speaks the best English I have ever heard from a native, and is a perfect gentleman. And yet he is a naked savage! He is a man of magnificent physique, and yet no woman could be gentler than he when he is attending to a sick woman or child, as I have since seen him do. He led us through a small village where we only saw one man. I asked the man to come with us, and he answered a decided "No." But as soon as we were out of sight he got up and followed us to the next village. This village was a large

one, and about twenty people gathered round us to see the pictures. Tonsi acted as interpreter, as some of the people understood the Weasisi dialect, which he also knew. Here also a good many peered at us through the bushes. We held the service under the huge banyan tree, which shades the public square of many a village.

Our next round was still more encouraging. We took a new track to the north. The first mile or so was up the bed of a dry creek, whose banks were one mass of the most lovely ferns. Then we climbed up a steep hill by a natural staircase formed of roots. At last we came to a large village, and our approach was greeted by a series of loud yells, pigs and dogs and fowls joining in the chorus. Women and children ran hither and thither, and the din was deafening. A few young fellows gathered round us in the public square, all hideously painted. Soon some of the older men came into the square, and one or two of them frowned at us. None of the women were allowed near, but they peeped at us from behind trees. We learned after that this is one of the most hostile villages, and its chief a very influential man. But though the older men frowned, the younger ones were very friendly, and two of them joined us in singing "Jesus Loves Me!" They had learned it in Queensland. Even some of the old men could not resist the attraction of the pictures, and slipped up to the circle around us. The next time we went to that village the chief was all smiles, and over fifty people attended our service. Leaving this village we descended an almost precipitous ravine and ascended the opposite side. This track brought us to the village of one of the most powerful

of the West Tanna chiefs—Tonak. He received us with great cordiality and gathered his people round us, and kept them quiet and attentive while we showed pictures, and Tilonga gave a short address in the Weasisi dialect. Over fifty people were present. Tonak is one of the finest looking men on Tanna, and that is saying a good deal, for the Tanna men are a really fine race. He is tall and broad and has a Jewish cast of features, with a flowing black beard—a kingly man. Here also we saw Yanyap, one of the most powerful of the secondary chiefs. He was sick in bed and was greatly pleased at our going to see him. Later on we had to again pass his village and Yanyap came down to the track and held out a mat to Tilonga. Tilonga hesitated, so Yanyap threw it down at his feet with a lordly air, as much as to say, "I take no denial," and turning to me he put a two shilling piece in my hand. I also hesitated, but Yanyap said, "You come house belong me, I give you this," and marched off. I thanked him and decided to make his gift the first donation to the West Tanna Church. On getting home I sent him a return present.

Our next round was along the shore northward. The first village provided us with a guide to the next—a man who has shot two white men, and I don't know how many black ones. He was very friendly, and listened very attentively. At the close of the service he said, "Man-Tanna he no savey, bye and bye he savey." About four miles along the coast we found a very large village, where fifty people gathered round us. They did enjoy the pictures. These picture rolls have been an invaluable help to us. Many a one has been irresistibly drawn right up to us by the pictures.

Altogether on this round we saw over 100 people. These have been our weekly rounds so far. There must be a population of at least 500 within a radius of three or four miles, and probably there are many more. Besides this, there is a great outlying population. Wherever we go the people are very friendly, and we have much cause for encouragement and gratitude to God. Of course we know that this is all new to them, and that anything new is attractive to Tanna men, and we are quite prepared for dark days of indifference.

In all our work we have had splendid help from our native teachers, Tilonga and Tonsi, and their wives, Lilsisore and Seimala. They are all tried workers and know the Weasisi dialect well. They are untiring in their zeal, and take a deep interest in all connected with our Mission work. Tonsi is quite a wag, and often cheers us up by his quiet humor. Both were my play-fellows from a boy, while Lilsisore nursed me when a baby. Seimala is younger, a sweet, gentle woman. Nakala is nurse to Lilsisore's fine and spirited little boy, Some. We could not wish for truer or better helpers in our work.

These notes are already far too long, so I must close. The past has given us hope for the future. Our hope is in God, who has helped us hitherto. We need the prayers of all, and so do the people of Tanna, whose heathenism is very obstinate.

Yours sincerely,

F. H. L. PATON.

TAUGHT BY GIVING.

Active interest in Mission work helps to educate a church in liberality. About

ten years ago the providence of God led me to the pastorate of a church in Chicago. The church had a long and severe struggle, and we were between fifty and sixty thousand dollars in debt. The men who were in it had given and given. They were compelled to meet the current expenses of the church, and it was as much as they could do to meet the semi-annual interest of this vast sum. After years of discouragement they had decided they could not do anything for Foreign Missions, nor much, if anything, for Home Missions. I had for days been taking an estimate of things. I went into the pulpit one Sabbath, and announced the schedule of benefactions. I said, "We will give so much for this and so much for that. In two weeks we will take the annual collection on behalf of Foreign Missions. I tell you what I want you to do: I want you to give six hundred dollars." They looked at each other, and they looked at me. The sum was so vast that they had not any words of reproach; so I escaped. Next Sabbath morning I repeated the announcement and said, "Remember, next Sabbath you give this six hundred dollars." We took our collection. What was it? It was not six hundred, but eight hundred dollars. When I took my chair the next Sabbath morning, it was the most astonished congregation you ever saw. What was the outcome? They began to have some sort of faith in themselves—some sort of respect for their capacity. They found their means were not exhausted. In six years we had paid every dollar of our indebtedness, and raised our contributions up to nearly twelve thousand dollars. There is no church on this continent, or any other, which, if the minister put his heart into it and say, "Our sympathies

must be as broad as the sympathies of Jesus Christ, our interests must be as wide as the interests of Jesus Christ," cannot be

brought to give of its substance for foreign missionary work. — *Dr. F. A. Noble, in World-Wide Missions.*

EDITORIAL NOTES.

—With this number the *HERALD OF MISSION NEWS* enters upon the eleventh year of its existence, and special thanks are due to those who have from the beginning given it their loyal support. Whether it has accomplished any good results in the way of leading men not interested in missionary work to consider their responsibility, we cannot tell. But it has at least served to encourage the hearts and quicken the energies of many already devoted to the service. Letters have been recently received from all parts of the Reformed Presbyterian Church in the United States and Canada and from members of other Christian Churches, urging us to continue its publication. Their friendly and encouraging words are not less thoroughly appreciated because a principle laid down for our guidance at the inception of the enterprise forbids us to publish even extracts from them. We are indebted to ministers and elders, individuals young and old, whom we have never seen and probably never shall see in this world, and missionary societies, one of which closes a request to have the *MISSION NEWS* continued in its present form, with the following New Year greeting: "Now our Lord Jesus Christ Himself and God, even our Father, who hath loved us, and hath given us everlasting consolation and good hope through

grace, comfort your heart, and stablish you in every good word and work." Nor can we forget our obligation to the esteemed brethren who felt it necessary, in sending their congratulations, to set forth, in language perhaps less elegant than forcible, the weaknesses and follies by which we are not only hindering our own usefulness in the Church, but are likely to do much injury to others. Our first impulse was to pray, with the great apostle of the Gentiles, for deliverance from "unreasonable men"; but, on more mature reflection, we have concluded to lay their well-meant reproofs with other treasures of the same kind where no human eye will see them again.

—A large majority of subscribers renew promptly in advance, but there are a few, avowedly interested in the magazine and the important department of work that it represents, who seem to forget the rapid flight of time, and consequently allow themselves to get into arrears. This delay, so embarrassing to us, arises wholly from the thoughtlessness of a constituency on which we rely for working capital, and is therefore unnecessary. The fact that the owner of the *HERALD OF MISSION NEWS* is its only creditor does not lessen their obligation, nor mend the matter, as he should

not be expected to draw more frequently than is necessary on private resources for the public service. It is amusing to receive occasionally a letter from some good brother, who had been duly notified of delinquency, expressing surprise that he had not received a copy of the paper for many months. We can only smile, and then spend another two-cent stamp in explaining the reason that his name was removed from the mailing list. If the money ever reaches our table, the postage expended in unnecessary correspondence has materially reduced its value. Surely this is not fair play. Nor is there any excuse for laying us under this additional expense, as everyone who remits money receives a printed receipt showing when the subscription expires.

—Attention is again called to the map of the Mission fields of the Reformed Presbyterian Church, which is now ready for circulation. It has been already accurately and minutely described in these columns. (See Feb. and Dec. Nos. for 1896, pp. 45 and 253.) Brethren who have seen the map and examined it for themselves are unanimous in commending it to the churches. An esteemed father in the ministry, who was among the first to order a copy, writes: "It must be a help to the good cause." To his opinion we add that of Rev. J. S. Thompson, pastor of the congregation in Utica, Ohio: "I am delighted with it. I wish that it might be in the home of every Covenanter. Certainly every pastor ought to have one and make good use of it in his work." The *Covenanter Record* closes an appreciative notice with these words: "The thoughtful use of such a map, prepared as it is with great care,

would prove very valuable to missionary societies, young people's associations and Sabbath schools; and would make our whole missionary work more real and intelligible to the student of Missions."

World-Wide Missions, the organ of the Mission Board of the Methodist Episcopal Church, says: "To churches and Sabbath schools of that denomination (Reformed Presbyterian) this map is indispensable to a satisfactory knowledge of the fields they are cultivating." The price of this map is three dollars, and all avails after meeting the cost of production will be devoted to the work on the Island of Cyprus. It is hoped that every father in the membership of the Church who is able to devote to this purpose less than a cent a day, will purchase one for his family. And probably there are men of means in every congregation who will count it a privilege to take several copies for gratuitous circulation. Only in this way can the children in many homes, unable to command even so small an amount as three dollars, be furnished with this means of instruction and stimulus to missionary work.

—At the fifth annual conference of the officers and representatives of missionary boards and societies in the United States and Canada, representing twenty-two denominations of Christians, held in New York on the 14th and 15th of this month, the following action was unanimously taken:

"Resolved, That this Conference of Foreign Mission Boards, representing, as its members believe, the great body of Protestant Christians in the United States and Canada, rejoices in the prospect of an early ratification by their respective Gov-

ernments of the general treaty of arbitration, and respectfully urges the confirmation of the same."

On Friday evening, at an interdenominational mass meeting, convened in Carnegie Hall, in the interests of foreign missions, this action was heartily ratified by the thousands assembled there. The feeling of the audience was evidently voiced by the presiding officer, ex-Governor Beaver, of Pennsylvania, when he said, on taking the chair :

"Just now we are rejoicing in an event which is to do more for the cause of Missions than any event which has happened in the history of the world. When the two greatest English-speaking nations of the world sit down together and embody the principles of the Christian religion in a solemn treaty, it seems to me that it marks an advance in the thought of the world such as has never been seen since the world began."

Everyone must hail the proposed arbitration treaty between this country and Great Britain as a prophecy of the era of world-wide peace that is to be inaugurated and established by the simple preaching of the Gospel of Jesus Christ. There is a moral meaning in that old legend of the cross which was said to have appeared in a night vision to Constantine, with "By this we conquer" inscribed in letters of light around it, for, when all other forces are outworn and useless, this goes forth with unwasted and unwasting energy, conquering and to conquer.

"'Tis coming on the steep of time,

And this old world is growing brighter!

We may not see its dawn sublime,

Yet high hopes make the heart throb lighter.

We may be sleeping in the ground

When it awakes the world in wonder,

But we have felt it gathering round
And heard its voice of living thunder.
'Tis coming, yes, 'tis coming!"

—A few days ago we received the following contributions to Foreign Missions, which have been forwarded to the Treasurer :

A father for his children.....	\$5.00
Miss Jameson.....	2.00
Two Friends of Missions.....	100.00

—On Sabbath, 24th inst., as the Pastor of 2d New York was leaving the pulpit, one of the deacons put into his hand the following note, which had been dropped into the collection box that morning :

JAN. 23, 1897.

DEAR PASTOR :

Inclosed, please find sixty-one dollars (\$61) for mission work in our foreign field. Kindly forward it.

It is given "Unto Him who loved me, and washed me from my sins in His own blood," confident that He will multiply it, and use it to His own glory in the saving of precious souls.

Yours in Christ,

Rom. 3 : 24.

—A letter from Rev. Henry Easson, of Cyprus, dated 9th December, informs us that he had that day received from Rev. John Lynd, of Belfast, Ireland, the sum of fifteen pounds, about seventy-five dollars, to aid in the relief of the Armenian refugees on that island.

—Last month there came to our office a letter from A. D. Cameron, of Mitchell, Ontario, Canada, with a postal order for six dollars and forty cents, an offering of the Knox Church Sabbath School for the work of Rev. Dr. J. G. Paton, to whom the money will be forwarded at once.

—The following contributions have been received, since our last issue, from ministers towards the salary of pastors' missionary for the fourth year :

Rev. T. H. Rusk.....	\$15.00
St. Louis, Mo.	
“ W. W. Carithers.....	25.00
Fort Sill, Okla. Ter.	
“ G. R. McBurney.....	5.00
Sibley, Okla. Ter.	
“ P. H. Wylie.....	5.00
Londonderry, O.	
“ J. S. Thompson.....	15.00
Utica, O.	
“ T. H. Acheson.....	10.00
Denver, Colo.	
“ D. C. Faris.....	5.00
W. Barnet, Vt.	
“ G. M. Robb.....	10.00
Syracuse, N. Y.	
“ S. R. Wallace.....	10.00
Brooklyn, N. Y.	
“ A. J. McFarland, D.D.....	10.00
Beaver Falls, Pa.	
HERALD OF MISSION NEWS.....	50.00
The elders have also forwarded since last report the following payments towards the salary of their missionary for a fourth year :	
Mr. James Mann.....	\$3.65
Vernon, Wis.	
“ Wm. S. Young.....	3.65
Birmingham, Wis.	
“ T. K. Semple.....	3.65
Lake Reno, Minn.	
“ Wm. Hogan.....	5.00
Glenwood, Minn.	
“ Thompson Moore.....	3.65
“ G. R. Miller.....	3.65
“ J. M. Aikin.....	3.65
“ T. G. Graham.....	5.00
Olathe, Kan.	

Mr. Robert McNeill.....	\$5.00
New York, N. Y.	
Not received in time to be included in last year's salary.....	12.30
The young women of the Church have made the following payments towards the salary of their missionary for a fifth year :	
Mrs. Thos. Patton.....	\$3.40
Coldenham, N. Y.	
“ J. R. Lawson.....	2.50
“ Wm. Connors.....	1.00
Miss Annie S. Lawson.....	1.00
Barnesville, N. B.	
Mrs. T. G. Graham.....	5.20
Miss Maud Graham.....	3.65
“ Ella M. Mitchell.....	3.65
Olathe, Kan.	
“ Jane M. Edgar.....	5.50
Boston, Mass.	
Mrs. R. J. Gault.....	3.65
New Alexandria, Pa.	
Miss Eliza M. Cannon.....	5.20
Wyman, Ia.	
“ Julia B. Lynn.....	3.65
“ Jennie Sloane.....	5.20
Rochester, N. Y.	
Mrs. John Turbitt.....	5.20
New York, N. Y.	
Miss Maggie Robison.....	7.00
Dresden, O.	
Mrs. D. S. Ervin.....	3.65
“ M. C. Ervin.....	3.65
“ S. A. Sproull.....	3.65
“ J. C. Sterrett.....	3.65
Marie and Mabel Ervin.....	7.30
Miss Maggie McNeil.....	3.65
“ M. W. McMillan.....	3.65
Cedarville, O.	
“ Mary A. Sterrett.....	5.20
Philadelphia, Pa.	
“ Kate McBurney.....	12.50
Fort Sill, Okla. Ter.	

Miss Myrtle Tippin.....	\$3.65
Gregory, Kan.	
Mrs. M. Josie Wallace.....	3.65
Brooklyn, N. Y.	
“ J. B. Williamson.....	3.65
Camden, Me.	
Not received in time for last year's salary.....	8.45

It will be noticed that two of the young women, whose names appear in this list, have paid more than their pledge this year. Several in sending their fifth payment have expressed a determination to continue their annual offering for this purpose. One who has been giving a cent a day says: "It hardly seems possible that the five years are gone, and now I wish to renew my pledge for another term and increase it to \$5.20 annually."

It is confidently expected that the young women of the Church will continue to support a representative in the foreign field. Having begun so good a work, they will not go back.

—The attention of our readers is called to a monograph in this issue, entitled "Frank Paton on Tanna." In reply to an expressed desire to have an article on missionary work in the New Hebrides from one who had spent so many years there, Mrs. Paton, wife of the dearly beloved missionary, Dr. J. G. Paton, has kindly sent us a copy of a letter from her son Frank, who was settled on the west end of Tanna last year. This graphic account of the work and prospects we publish in full under that heading, and hope that Mrs. Paton will find time to send us occasionally further news of him and an older son who is stationed on Malekula. It is interesting to know, as Mrs. Paton tells us,

that the native teachers and their wives who went with her son Frank to Tanna are from Aniwa, where he was born, and were trained at their Mission station.

—A supplement to *Quarterly Jottings* for January contains the following finding of the Marine Board on the wreck of the "Dayspring," Mission ship to the New Hebrides:

The Marine Board to-day reported on the loss of the "Dayspring," and found that the loss was caused by the vessel striking a coral patch 100 yards in extent, with 11 feet of water over it, the said patch alleged to be uncharted and situated in approximate latitude 18 degrees 56 minutes south, longitude 162 degrees 58 minutes east, and in the vicinity of the Grand Passage between New Caledonia and the D'Entrecasteaux group. No evidence was adduced upon which to found a charge of default against the master or any other person connected with the navigation of the vessel, and the board submit that the attention of the Governor of New Caledonia should be invited to the loss of the "Dayspring," with a view to correctly finding and charting the coral patch upon which the vessel was lost.—*Melbourne Age*, 17th Nov., 1896.

—The Fleming H. Revell Company, publishers of evangelical literature in New York, Chicago and Toronto, have laid on our table an interesting little volume entitled *In the Tiger Jungle*. It is from the pen of Rev. Jacob Chamberlain, M. D., D. D., the devoted missionary of the Reformed Church in America, who has recently returned to his work among the Telugus of India, for whose salvation he

has labored so earnestly and successfully for at least thirty-seven years. The book opens with a chapter on the origin, religion and present condition of the Telugu people. Then follows a series of interesting sketches and stories of missionary life that enchain the attention of the reader from beginning to close. No one can rise from their perusal without having a clear idea of the country and its inhabitants, as well as the work that is being done for their spiritual uplifting. The price of this volume is \$1, and we gladly commend it to the readers of the *HERALD OF MISSION NEWS*.

The same publishers have sent us two of their attractive booklets—*Expectation Corner*; or, "Is your door open?" and "*God's Box*," a home missionary episode, sold at two cents each and well worth reading.

We have also received from them *The Christian Endeavor Hour* (Part II.), with light for the leader. This volume contains the topics for January–June, 1897, with brief helps. "Pansy" in her introduction says: "It would seem impossible to pack more into small space than the writers of this book have done. Brief, striking notes, telling in a few words what every student wants to know; an illustration for each topic; an original story designed to clinch the 'truth' presented; practical hints for the leader of each meeting; carefully selected Bible verses bearing directly on each topic. All of this put into such convenient form that it will be a pleasure to carry it about. Verily we have here 'light' not only for the 'leader,' but for every member of every Christian Endeavor Society for every week." Single part, 15 cents; both parts, 25 cents.

New York, Jan. 12, 1897.

Received of the young people of the Second Reformed Presbyterian Church, New York City, through *Herald of Mission News*, the sum of Five Hundred Dollars, being second half year's salary of Rev. Henry Casson, Missionary to Cyprus.

\$500.

Matta Miller
Shear

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